CATHOLIC ACTION

Vol. XVIII, No. 4 April, 1936

N.C.W.C. Study Topic for April—

"SOCIAL JUSTICE: WHAT IT MEANS; HOW ATTAIN IT"

ALMA COLLEGE LIBRARY Alma, California

A Call To Social Justice
Teaching of the Encyclicals On Interest
Brief History of Holy Name Society in the U. S.
A Canadian Experiment in Adult Education
The Catholic Poetry Society of America
Social Action Brieflets:
III—"Restoring Social Economic Order"; IV—"Deadly Parallels"

Our Common Catholic Interests:

Joint Anniversary of the Issuance of Two Notable Encyclicals—
N. C. C. W. President Outlines Guide Posts and Goal of Work—
N. C. C. M. Explains to "Catholic Hour" Patrons How to Get Weekly Broadcast

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Special "Social Justice" Number

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post-office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVIII, No. 4 APRIL, 1936

OUR COMMON CATHOLIC INTERESTS

AS INDICATED in the Table of Contents, this month's issue of CATHOLIC ACTION is largely devoted to articles dealing with the general topic of "Social Justice" with particular reference to the Catholic teaching applicable thereto as set forth in the two great encyclicals of two great Popes, namely, "Reconstructing the Social Order" by our gloriously reigning Pontiff, Pope Pius XI, and "The Condition of Labor" by Pope Leo XIII.

Joint Anniversary of the Issuance of Two Notable Encyclicals

These articles are intended, first of all, to make better known and more widely accepted in our American life the moral economic code which both pronouncements so strikingly emphasize. Secondly, the articles are published as an aid to Catholic organizations and schools desiring to participate next month—on May 15 or thereabouts—in local observances of the joint anniversary of the issuance of these two outstanding documents of the Universal Church upon the origin, nature, and cure of the injustices in work and in ownership in our time.

Attention is especially directed to a statement of the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and chairman of the N. C. W. C. Social Action Department, published on page 6; to the article by Monsignor Ryan, director of the N. C. W. C. Social Action Department, published on pages 7 and 8; and to the study club discussion entitled "Social Justice: What It Means—How Attain it," published on pages 17, 18 and 19. The outline is divided into four parts, as follows: I "The Crisis," II "Social Justice," III "The Means of Social Justice," and IV "Lay Organization for Social Justice."

This material, prepared by the N. C. W. C. Social Action Department in cooperation with the N. C. W. C. Study Club Committee, is recommended for use at commemorative programs arranged by Catholic organizations or study groups. It may be used in several ways. The president or study club leader may unfold the entire subject as presented in the complete outline; or assign in advance of the meeting unfolding of the four separate parts to as many members of the organization or group. Arrangements should be made for general discussion and, if possible, N. C. W. C. or other pertinent literature should be exhibited, or better still, made available to those desiring to engage in individual or group study and action.

Cooperating with the N. C. W. C. Social Action Department, which is urging everywhere demonstrations by Catholic organizations marking public appreciation of the greatness of these two Catholic documents, the National Councils of Catholic Men and Women have advanced the following suggestions for different kinds of activity:

I. *Distribution of Literature.*

1. Distribution of Pope Pius XI's "Reconstructing the Social Order" to the members of the organization.
2. Its distribution to a selected list of local leaders, together with a covering letter, and particularly to employers, officials of employers' and business organizations, labor officials, editors, lawyers, ministers, public officials, etc.

Organizations adopting either plan will receive free, on request, copies of a brief topical outline of the encyclical for insertion.

II. *Meetings of the Organization.*
1. An address on the meaning of the encyclicals, particularly Pius XI's "Reconstructing the Social Order."
2. Discussion of the encyclical by three members of the organization (according to the plan suggested monthly in CATHOLIC ACTION) and following the text to be published in the May CATHOLIC ACTION.
3. General discussion of the encyclical, based on the "conference method."
4. Study clubs for one or two sessions or, preferably, more (Courses for leaders advisable).
5. Forums and Panels (a very interesting type of meeting).

III. *Holding of Public Meetings.*
1. Securing a well-equipped speaker or speakers for a meeting to which the general Catholic and non-Catholic public will be invited (the size of the meeting will depend on the resources. Cooperation with local Catholic colleges and universities is urged).

IV. *Radio Programs.*
1. Securing one or more short addresses on local radio stations.
2. If national radio broadcasts are arranged, the securing of local outlets.

V. *Catholic Press.*
1. The local Catholic papers will have articles on the encyclicals: Help in the distribution of these papers among Catholics and non-Catholics alike.

VI. *Secular Press.*
1. Secure publication of special articles or letters on the encyclical in local papers.
2. Give them information about your participation in this program.

The department invites correspondence with regard to the carrying out of these local programs. Information is available at N. C. W. C. headquarters as to where there may be obtained in various parts of the country trained speakers on the subject-matter of the encyclicals.

Attention is also called to page 24 of this issue, whereon is listed literature available at N. C. W. C. headquarters, including pamphlet printings of the encyclicals in question and pertinent other pamphlets presenting commentaries and applications thereof. Reading, study and application of this literature should be the concern of all Catholic organizations during the coming weeks.

We can think of no more appropriate way to close this appeal for virile Catholic Action in this particular matter than by quoting the following words of the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, addressed to the thirteenth annual convention of the National Council of Catholic Women:

"At the present time we are living through vast social and economic changes. What is Christian social justice? What are the obligations of ourselves towards our fellows: or obligations to all human society? What are the teachings of the Church? Your study clubs might, with great profit, interest themselves in these questions, for upon your action will depend in real measure whether the coming age is to be Christian or not. Here again we have a very wise, complete and practical guide in the encyclical of our Holy Father, the *'Quadragesimo Anno.'*"

N.C.C.M. Explains to "Catholic Hour" Patrons How To Get Weekly Broadcast

DUE to the importance of the matter treated, we call attention to a statement entitled "How to Get the Catholic Hour," published originally in the February issue of the *N. C. C. M. Monthly Bulletin* to affiliated organizations. The statement—one of interest to all supporting this weekly broadcast of Catholic truth, a broadcast organized March 2, 1930, and sponsored since then by the National Council of Catholic Men—is, in part, as follows:

"If you have in your community an N. B. C. station which takes programs from the WEAF network but which does not carry the Catholic Hour, and if you are interested in having this program broadcast locally, we should like to suggest what you can do towards bringing it about.

"First of all we wish to explain that the Catholic Hour, though many Catholics seem not to know it, is really a sort of quasi-sustaining program. That is, the National Broadcasting Company puts it out without cost, and without payment to accepting stations, as a program of service to its listeners. The only difference from the ordinary sustaining program is that the National Council of Catholic Men produces it, rather than N. B. C.

"As a consequence, no station derives any profit from it—so it is no wonder that one of them is occasionally tempted to reject it, at least temporarily, in favor of a revenue-bearing 'commercial.' The wonder is that the average of those carrying it is so consistently high: during the fall, winter, and spring, always above fifty; during the summer, always in the neighborhood of forty-five.

"Nor do we wish to have the program paid for locally, as a few individuals in different places have kindly offered to do—for if one station were paid for its presentation, others might longer refuse to carry it free. Further, we doubt that N. B. C. would care to

ave one of its sustaining (or even quasi-sustaining) rograms paid for.

"Our position, therefore, can only be one of grati-ude to those stations which accept the program, even sporadically—and we feel that we have no right to ake any demands on those which do not. But local atholics are in a somewhat better position—at least hey can ask for it.

"Under the present federal licensing system radio tations are given virtual monopolies under license by he federal government, but only on condition that heir programs be in the 'public interest, convenience, nd necessity'—the *sine qua non* insisted upon every ime a license is renewed. And they are renewable very six months. That is why stations cannot confine hemselves exclusively, even if they wished, to broad-asting 'commercials' and 'advertising plugs.'

"What precisely is in the 'public interest, conven-ence, and necessity' is not always easy to determine. But because that is a necessary guiding principle for ll stations, station managements are rather more re-ponsive to local sentiment than they might otherwise e. Besides, radio is an institution which is largely ependent on local good will—and this, too, enters into he consideration.

"What we suggest, therefore, in all such cases, is obilization of local Catholic—and as far as possible, on-Catholic—sentiment in favor of broadcasting the atholic Hour, and the expression of this sentiment in courteous fashion to the station management. Indi-iduals can write courteous letters, and organizations end resolutions and petitions. If these means are not ffective, we suggest organization of a small committee f prominent Catholic citizens—professional and busi-ess men, especially business men who do a bit of radio dvertising themselves—to call on the station manage-ent, not to *demand* restoration of the Catholic Hour, ut to point out how important it is to a large bloc of he local population, and to *petition* for its restora-on. . . ."

N.C.C.W. President Outlines Guide Posts and Goal of Work

SPEAKING in Chicago during the past month at he 1936 meeting of the Woman's Congress, Miss atharine R. Williams, national president of the National Council of Catholic Women, took for the subject of her discourse "Our Guide Posts and Our Goal." In her introduc-ry statements, Miss Williams explained the program the National Catholic Welfare Conference and the jectives of the National Council of Catholic Women, coordinate branch of the N. C. W. C. Lay Organiza-ons Department.

With reference to her own organization Miss Williams called attention to present-day trends in educational, social and economic life and pointed out the Catholic position of the N. C. C. W. thereon. In the course of her address Miss Williams said:

"The National Council of Catholic Women is a federation of the Catholic women's organizations, including 17 national groups of spiritual, fraternal and national organizations of Catholic women, down to the smallest group in an outlying mission of only a few families. Its ultimate goal is the federation of 17,000 units of Catholic organized women.

"Our program must be elastic enough to cover our national interests, such as you discuss here, and which we discuss in our national conventions and in our diocesan groups, and it must further meet the needs of any group that wishes to take up on a smaller scale the activities of interest nationally and locally. . . .

"The National Council of Catholic Women has departmentalized its work to *study clubs,* along civic, cultural and religious lines; through *P. T. A. mothers clubs* and *family education work;* on *immigration* problems; through *religious extension* and *vacation schools and clubs;* and in inter-relations in support of *peace* and understanding of *international problems,* which have a bearing on our international life."

"For this present moment," Miss Williams continued, "our great emphasis is on cooperation in the *Youth Program:* (1) To assist in the assimilation of these in industry; (2) A program for leisure time: (a) Training for a vocation, (b) vocational guidance in the changing order, (c) club and cultural activities in suitable surroundings and at minimum expense, (d) suitable reading matter, (e) cooperation on the spiritual side in concentration camps, etc., (f) building the practices of their religion and the value of prayer and faith in the Church societies for our young people."

"Every Catholic woman is interested," Miss Williams said, "as you and I are, in all of the problems discussed here. . . . Her good judgment tells her something must be done to help the present victims of our economic system; she is studying now the means and methods being presented and which may be reduced to platforms in this election year. She will not be easily guided to extreme changes in our basic form of government, nor will she accept the prophecy that only by the return of the old order shall prosperity return. There is a great need for clarifying issues—not by innuendo, satire, or cartoon, not by prejudice, partisanship or passions, but only by reasonable, just and logical plans, can our country meet its present crisis and continue the ideals of American life.

"Shall we study, cooperate, and observe before we commit ourselves, and then shall we support men, measures and policies which recognize 'the Brotherhood of Man—the Fatherhood of God?' "

A CALL *to* SOCIAL JUSTICE

Statement Commemorating Issuance of Two Notable Encyclicals

By Most Rev. Edwin V. O'Hara, Episcopal Chairman, N.C.W.C. Social Action Department

MAY the fifteenth of this year will be the fifth anniversary of Pius XI's Encyclical "Reconstructing the Social Order." It will be the forty-fifth of Leo XIII's "Condition on Labor."

The double anniversary impels our gratitude. These encyclicals have come from the highest moral authority on earth and from one endowed with the Divine Commission to teach all mankind. They are the world's outstanding pronouncements on the cause, nature and cure of the economic evils which beset modern man; and grievous as those evils still are, the words of the pontiffs have exercised a most profound influence upon society.

These world letters reject the old Individualism of unrestrained competition. They reject the newer era of a vast and cruel private domination held by wealth, investment-control and credit. They tell us to retain private ownership but to make it the normal portion of the average man and rigorously subject it to the common good. They insist that wages, salaries, prices and all income from property shall be in an order of social justice at levels which will give every family and the whole community the secure material means of a good life.

They tell employer and employe their obligations of individual and collective honesty and industry, of justice and social justice and of charity towards each other in the bonds of a common undertaking as children of God.

TO THESE ends they favor the people organizing into employers' associations, labor unions, farmers' organizations, and organizations of every occupation that all may work together, in the occupational groups of each industry, of agriculture and of the professions and of all jointly, to direct work, ownership, income and prices toward a full output and a fair distribution for all concerned.

For the sake of social justice, economic peace, and a right functioning of government itself, they call upon public authority to foster and assist this thorough-going and organized economic self-control. They proclaim that it is the duty of public authority to see that laws and institutions shall promote general prosperity, establish justice, protect the weak and the poor and advance that common welfare which social justice demands. They plead for a like world action in behalf of all mankind.

These encyclicals summon us to possess in our souls the habitual sense of our common brotherhood in God the Father and in Christ the Son and, expressing our solidarity in economic organization and in government, to create a country and a world which will help and not hinder the march toward civilization and the march of every soul toward eternal happiness.

WE SHOULD particularly in the period around May 15 this year show our gratitude and become further steeped in their principles and spirit. Sermons, public meetings, meetings of Catholic lay organizations, college, high school and grade school programs, articles in the Catholic newspapers and magazines, radio addresses and the reading and distribution of the encyclicals and of commentaries upon them are appropriate and convenient ways to celebrate these great gifts of God and Church.

We look to the National Council of Catholic Men and the National Council of Catholic Women to lead this work among the laity as one of their chief functions. Above all we should publicly, individually, and in the home thank God for these documents of the Sovereign Pontiffs and dedicate ourselves anew to their realization.

TEACHING *of* ENCYCLICALS *on* INTEREST

By Rt. Rev. Msgr. John A. Ryan

IN THE accompanying article, the director of the N. C. W. C. Social Action Department presents a brief analysis of the encyclical statements of two Supreme Pontiffs—Leo XIII and Pius XI—on a subject, which, as he states, has received little attention from commentators. "The teaching in the two great encyclicals (*Rerum Novarum* and *Quadragesimo Anno*), reflects the same principles," Monsignor Ryan states, "and breathes the same spirit which animated the medieval doctrine of the Church on usury and just price; it meets the genuine needs of our industrial system today, and it is in conformity with the highest ideals of social justice."

AMONG the aggravating causes of the "misery and wretchedness which press so heavily at this moment on the large majority of the very poor," *Rerum Novarum* specifies "rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practised by avaricious and grasping men."

It is curious that this fundamentally important declaration has received comparatively little attention from commentators. What did Pope Leo mean by the words "under a different form"? Did he have in mind exorbitant rates of interest on loans? Or excessive profit on active capital? In the opinion of Father Husslein, Pope Leo meant both of these excesses, particularly the latter.

> These words, he says, are: "commonly understood as applying to exorbitant profits acquired by the capitalist producer at the cost of the laborer or of the suffering public. This latter practice would then properly be that new and 'different form' under which the 'rapacious usury,' which the Holy See condemned with such righteous indignation, was still carried on." (*The Christian Social Manifesto*, p. 45.)

It is clear then that Pope Leo XIII did not believe that the capitalist had a right to all that he could get, but only to that rate which is just. How much is this? Nowhere in *Rerum Novarum* do we find a specific answer to this question.

AS STATED by Pope Pius XI, one of the three objects of *Quadragesimo Anno* was "to develop more fully" some of the points in *Rerum Novarum*. Among these points is Leo's statement: "The earth, even though apportioned among the private owners, ceases not thereby to minister to the needs of all." This declaration Pope Pius reaffirms, but immediately adds: "Not every kind of distribution of wealth and property amongst men is such that it can at all, and still less can adequately, attain the end intended by God." A little further on he declares that "the immense number of propertyless wage earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men."

HOW then is the existing inequitable distribution to be supplanted by one which will be equitable? Here is the answer given by the Holy Father: "Wealth, therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good of all, of which Leo XIII spoke, be thereby promoted. In other words, the good of the whole community must be safeguarded. By this law of social justice, one class is forbidden to exclude the other from a share in the profits. . . . Each class, then, must receive its due share and the distribution of created goods—which today suffers from grave disorders on account of the enormous discrepancy between the few immensely rich and the innumerable destitute—must be brought back into conformity with the requirements of the common good, or social justice."

Very significant is the Holy Father's action of connecting the distribution of wealth with the distribution of the products of industry. Agreeing with Pope Leo that private ownership of goods need not be detrimental to social justice and the common good, he nevertheless points out that not every kind of private ownership attains this end. This bad distribution of property and goods is due to the bad distribution of the industrial product. What would be a good distribution? That which promotes the common good; that is to say, social justice. Pope Pius does not tell us how many dollars a day a laborer should have, nor what per cent of gain, whether five or seven or nine or any other per cent, should be returned to capital. According to his rule of distribution a mere living wage for all labor would be just if required by the

common good, while two per cent or even less would be just for capital, if that rate would promote the common good.

IT IS INTERESTING to relate the teaching of the two encyclicals on interest to the traditional Catholic doctrine on usury. In the Middle Ages and for some centuries later, the Church forbade interest on loans but permitted profit (or interest) to the man who put his money into a business and took its risks. From the beginning of the eighteenth century to about the end of the nineteenth, non-Catholic authorities were accustomed to condemn the anti-usury legislation as stupid, unrealistic and socially harmful. Typical of this attitude is the statement of Dr. Andrew D. White, in a two-volume work, whose authority has suffered a marked decline in recent years: "The whole evolution of European civilization was greatly hindered by this consciencious policy [the prohibition of interest on loans]. . . . Commerce, manufactures and general enterprise were dwarfed, while pauperism flourished." (*A History of the Warfare of Science with Theology,* II, 269.) Happily, the men who really know the facts concerning the anti-usury legislation have completely refuted this shallow and prejudiced view. Fairly representative of the verdict of the economic historians is the following from the pen of W. J. Ashley: "So far as wealth was intended to serve as capital, it found ways open for its employment—ways which were adequate for the time, and against which the Canonists had not a word to say." (*An Introduction to English Economic History and Theory,* II, 438.) He is speaking particularly of the end of the fifteenth century.

AS WE ALL KNOW, the anti-usury legislation of the Church underwent a gradual softening in application, so that in time it permitted men to take interest on loans by reason of certain "extrinsic titles"; for example, when the lender had deprived himself of the opportunity of investing his money in a productive enterprise. Today many Catholic authorities would justify interest on loans by the fact that money is now virtually productive; for it can readily be exchanged for instruments of production. Changed economic conditions seem to have rendered the ancient legislation ethically and economically obsolete.

On the other hand, many thoughtful persons are raising the question whether the attitude of the Church against interest on loans did not contain elements of permanent value. In his latest volume entitled *The General Theory of Employment, Interest and Money,* the eminent British economist, John Maynard Keynes, writes:

> "I was brought up to believe that the attitude of the Medieval Church to the rate of interest was inherently absurd, and that the subtle discussions aimed at distinguishing the return on money-loans from the return to active investment were merely jesuitical attempts to find a practical escape from a foolish theory. But I now read these discussions as an honest, intellectual effort to keep separate what the classical theory has inextricably confused together, namely, the rate of interest and the marginal efficiency of capital. For it now seems clear that the disquisitions of the schoolmen were directed towards the elucidation of a formula which should allow the schedule of the marginal efficiency of capital to be high, whilst using rule and custom and the moral law to keep down the rate of interest." (Pp. 351–52.)

In the second paragraph preceding this extract, he expresses adherence to the doctrine which was for a long time repudiated by the classical school of economists, namely, that

> "the rate of interest is not self-adjusting at a level best suited to the social advantage but constantly tends to rise too high, so that a wise Government is concerned to curb it by statute and custom and even by invoking the sanctions of the moral law." (P. 351.)

HENCE, he would have the rate of loan interest reduced by every legitimate device, in order to induce and compel men to invest their money themselves, instead of lending it to other men for investment.

The same idea is entertained by many men who are disturbed by the enormous burden of debt which oppresses our industries. These men condemn the method of financing enterprises through the sale of bonds, instead of through the issuance of stock. The former method involves fixed charges or bankruptcy; the latter would compel investors to take all the risks themselves and would enable them to avoid bankruptcy by foregoing profits. The underlying thought here has a close relation to at least one aspect of the anti-usury legislation.

In the article on "Usury" in the *Encyclopedia of the Social Sciences,* it is pointed out that the practise of permitting men to charge whatever rates of interest are obtainable in a competitive market is bound up with the doctrine of economic liberalism. Precisely so. According to this doctrine, the rate of interest determined by competition and free contract is necessarily a fair rate, just as the price of goods thus fixed is always a fair price, and the wage determined by the higgling of the market is always a fair wage. All three of these propositions are pure assumptions. They have no ethical validity or authority.

Let us return now to the teaching of the two great encyclicals. *Rerum Novarum* denounces excessive interest on loans. Abundant experience has shown that this practise not only injures the person who borrows money for consumption, but is detrimental to the common good in the case of industrial loans. It puts too heavy a burden of fixed charges upon industry, prevents the payment of fair wages, and hastens and deepens industrial depressions and unemployment. In this connection excessive rates of (*Turn to page* 23)

A Canadian Experiment in Adult Education

SO highly did the Carnegie Foundation evaluate the accomplishments of the Adult Education Program of St. Francis Xavier University, Antigonish, Nova Scotia, for which the author of this article is largely responsible, that it is sending Dr. Coady on a nation-wide tour of this country to explain the technique of this cooperative project to educators, welfare workers and students in the United States. Details of Dr. Coady's tour were arranged by the Department of Education and Rural Life Bureau, N.C.W.C. Catholics in Washington, D. C., Ohio, Kansas, Louisiana, Texas, New Mexico, California, and North Dakota, where he is scheduled to speak during the coming month, will do well to take the opportunity to learn more of the important enterprise which he briefly describes herein.

By Rev. M. M. Coady, Ph.D.

ORIGIN.—For more than 30 years the University of St. Francis Xavier, Antigonish, Nova Scotia, interested itself in the education of the adult population of its constituency. In 1920, Doctors Tompkins and McPherson gave practical shape to their ideas and instituted the People's School, which was carried on for two successive years at Antigonish. For various reasons, this movement was discontinued but the idea never died. It was kept alive by the annual rural conference of the clergy. The success attending the many efforts made at carrying knowledge to the people finally culminated in the decision of the authorities in 1928 to open a regular extension department to carry on the work. The department got under way in September, 1930. Today there are approximately 15,000 people—coal miners, steel workers, farmers, fishermen, in various parts of Nova Scotia—organized in study groups.

Technique.—The organization and procedure of the study club movement in Nova Scotia is very similar to that of the study circle movement in Sweden although the Swedish movement had little or no effect in determining the nature of the Antigonish movement. The nature of the country and the conditions of the people dictated the Nova Scotia technique. The University at Antigonish did not have the men or money to carry out a program of adult education which involved correspondence courses or lecture courses, a fortunate thing as a better technique was evolved.

THE first step in the procedure was to call mass meetings of the people and form small study groups—in the towns the average number sought was ten and in the rural communities whatever number the topography of the place would dictate, generally three to eight. These little groups selected their own leader who was kept in close contact with the department. These groups met once a week in the fall and winter months. The leaders of a parish or community also hold monthly rallies where reports of progress are given. Very often, too, mass meetings are held of a given community at which a university professor or some outside person speaks. In addition to these, regional conferences are held from time to time, and once a year a conference of the whole constituency is held at the university at which during the last two years some 700 delegates were present.

Subject-matter.—In mobilizing the intelligence of the country the university authorities proceeded on the principle that the common people could not be easily interested in mere academic study. They felt that the common people would be interested when their study issued in economic betterment. Thinking should pay!

COOPERATIVES.—(a) This could only be brought about by group action and a great program of economic cooperation was carried out. The people were induced to invade the four fields of economic activity open to them, namely, merchandizing, credit, marketing, and processing and manufacturing. The great success of the British Canadian Cooperative Society established in 1907 in the coal area of Cape Breton, opened the eyes of the people to the great possibilities of the consumer-cooperative movement. This cooperative society was started by 28 men with an initial capital of $348, and in 1929 had an annual business turnover of $1,730,000. Then, too, the great British Cooperative Movement fired the imagination of Canadians. There are today in Eastern Nova Scotia 25 stores and an indefinite number of buying clubs owned and operated by the people. In addition a wholesale movement is spreading rapidly.

(b) Another field in which cooperative activity has

been undertaken is the field of credit. In 1932, a credit union law was passed by the Nova Scotia legislature. Since the beginning of 1933, 50 credit unions have been formed in Nova Scotia and the movement is growing so rapidly that before five years it is predicted that the whole of Nova Scotia will be credit-unionized. It is reported that the Provinces of New Brunswick and Prince Edward Island are this year passing legislation permitting the formation of credit unions.

(c) Marketing organizations of various kinds are promoted among farmers and fishermen. The university extension works along in union with the various governmental departments and especially the marketing divisions.

(d) Probably the most interesting cooperative work that is going on in Eastern Canada is the cooperative movement among the fishermen in processing and manufacturing of fish.

MARITIME Canada has probably the world's greatest variety of good fish. The fishermen have made a great success in the canning of lobsters. They now own and operate with signal success 35 factories. One little group of 70 men, working for two months period last spring, made a bonus over and above the market price paid by the private dealers of $10,800. Already 11 per cent of the lobster canning is done cooperatively and the movement is spreading so fast that one does not risk very much in predicting that within ten years the whole lobster business, which runs into four millions a year, will be in the hands of the people. Simultaneously with this movement, the fishermen are gradually tackling other problems cooperatively. There are many cooperative plants processing other kinds of fish. The movement takes many other forms also. There is an instance of one little community that a few years ago was very poor, where the people now own and operate, a saw mill, a barrel stave industry, a lobster canning factory, a fish processing plant, a store, a credit union, and a handicraft setup. These people have found their souls, and that in the depression.

ANOTHER fishing village which was also very poor entered on the study club work with great avidity and after establishing canning factories, fish plants, etc., decided that their old one room school was inadequate and built a second department and employed a second teacher. This is interesting when we consider that through the last few years the tendency was to whine about taxes and the burden of keeping schools open.

Significance of Movement.—The promoters of this adult education program are not confining their attention merely to this economic activity. They also strive to develop the cultural and esthetic side of the people's lives. There is a cultural significance in the learning of the various techniques connected with these economic ventures. The knowledge of social theory which goes with this movement is calculated to open up the minds of the people to the realities of the world in which they are living. The movement reveals the fact that the people everywhere are anxious to learn. The university can hardly supply the demand for books and pamphlets. A library movement is now on in various sections of the country. Already, four regional libraries are in process of formation. One of these has now some 3,000 volumes and the people are literally devouring these books.

Citizenship.—It is the fundamental principle in this movement that by widening the civic activities of the people a greater citizenship can be attained. Probably the worse feature of the present setup of society is the fact that the people have been denied the privilege of looking after their own economic affairs. They are in many cases mere wage-earners and voters and as a consequence have not that responsibility which comes from the participation in and control of the economic affairs of their lives. This movement is calculated to enable the people to get their hands on the throttle of their own economic destiny. Even the partial achievements of this will have salutary repercussions in the political field.

New N. C. W. C. Educational Publication

THE Department of Education of the National Catholic Welfare Conference announces the second pamphlet in its new series of pamphlets on Catholic colleges and schools. The new pamphlet, entitled *Major and Minor Seminaries*, gives a statistical account of these institutions. It follows closely the style and make-up of the first pamphlet on universities, colleges and normal schools. Other pamphlets now in preparation include a statistical summary of *Catholic High Schools and Elementary Schools* and a *Directory* pamphlet which gives the organization and offerings of Catholic colleges and boarding schools.

The data included in this pamphlet series were secured in the 1933–34 Survey of Catholic Colleges and Schools, conducted by the N. C. W. C. Department of Education.

Peace Conference at Trinity College

CATHOLIC students from twenty-one universities and colleges in the East participated in a students' peace conference at Trinity College in Washington, D. C., on March 14. The conference was sponsored by the International Relations Club of the college and was held in cooperation with the Catholic Association for International Peace. It was one of a series of nation-wide meetings of a similar type. The Rev. Dr. Donald A. MacLean, of the Catholic University of America, director of the club, was in charge of the program.

The latest publication of the association is "The United States and the Dominican Republic," a report of the Latin America Committee by Elizabeth W. Loughran and the committee.

Catholic Poets *in* Action

By J. G. E. Hopkins

THE work of the Catholic Poetry Society of America is, as the author of this article rightly contends, making a very real and valid contribution to Catholic thought and action in the United States. Like "The Catholic Drama in Action" article published in this magazine last month, this contribution tells how another cultural enterprise fostered under Catholic auspices is working for a return to spiritual considerations and values which is a necessary concomitant to all effective Catholic Action.—The Editor.

THE Fifth Anniversary of the founding of The Catholic Poetry Society of America will be celebrated on April 26 with a High Mass, to be sung by the Rev. John LaFarge, S.J., and the Schola Choir of the Liturgical Arts Society, at St. Leo's Church in New York City. The society feels that this is the most fitting form of celebrating this milestone of a unique movement in Catholic culture—a movement which has had a marked success spiritually and artistically.

The beginnings of the society were small; discouragements were many. The year 1931 seemed most inauspicious for the promotion of any cultural enterprise, yet the Catholic Poetry Society became a child of the depression. Nevertheless, in stressing the appeal to the spiritual as opposed to the material, the society actually found the period favorable. Many were prepared by the failure of economists for a return to spiritual values. Now at the end of five years, the society can point to a record of achievement that has never faltered on the way.

If it started with nothing else—certainly it started with no financial backing—the society began with clear ideas of what the organization should stand for and strive after. It set out to achieve unity among poets and those who love poetry; that was the first aim. Thereafter all efforts were directed to promote the Catholic tradition of poetry and to restore to the Church an errant handmaiden. Poetry had gone afield in the years of spiritual struggle; there were many problems confronting the zealous Catholic which bulked more large in the very, very practical days before the economic debacle; and so the loss had been, in effect, unnoticed. It was the declared purpose of the society to recapture the lyric art and make it once again a channel, chartered by St. Thomas Aquinas, for the highest aspirations of the human soul.

The theory and aim of the society once established, practical methods of securing these ends were sought. The necessity of providing a market for the poet's work was obvious from the first; circumstances alone delayed its appearance. Organization was next in order and a system of units was worked out which deserves more detailed mention.

The generous publicity which the society received at its inception from most of the Catholic press resulted in the formation of a nucleus membership scattered throughout the country. It was the society's task, then, to relate these dispersed members to one another, to encourage group action and to form definite units in central locations where its members could meet and discuss poetry. Today there are nineteen of these units in the United States, including those in the cities of Boston, Hartford, Philadelphia, Washington, Rochester, Detroit, Chicago, Milwaukee, Denver, Leavenworth, Kans., and Los Angeles; and two in Canada. There are as well a number of purely college units. New units are now being formed in New Haven, Pittsburgh, St. Louis, Cincinnati and San Francisco.

EACH unit produced a larger membership as early members were eager promoters and enrolled many lovers of poetry who would otherwise have been difficult of approach. Each unit was chartered by the national society and functioned in its own part of the country. Local officers, elected by the units themselves, had the duty of continuing the work laid upon them and a quarterly bulletin (since 1934 advanced to a bi-monthly), the news organ of the society, was distributed by the society to all members, thus tying up the entire membership into that unity of effort which was one of the avowed purposes of the founders. Each unit now functions in its community as a separate outpost of Catholic culture in close relationship and correspondence with the society and through it with all other units.

One of the policies of the founders which has had an astonishing degree of success has been that of admitting as members not only Catholics but Catholic-minded poets and poetry lovers who are not of the Faith. Participation of these in the affairs of the society and, more particularly, those of units has brought about much interest in the Faith and at the very least demonstrated good will toward the Church.

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"POEM FOR OUR LADY" CONTEST

Appropriate to the subject matter of the accompanying article, CATHOLIC ACTION desires to call attention to the contest sponsored by *America*, national Catholic weekly, for the best poems on the subject of Our Blessed Mother. Honoraria in the amount of $100.00 and $50.00 will be awarded the first and second prize winners respectively. Details of the contest, which closes May 31, 1936, may be obtained from Rev. Francis X. Talbot, S.J., 329 W. 108th St., New York City.—*The Editor.*

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman of the Department of Catholic Action; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Press Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., Archbishop of Cincinnati, and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

Assistant Bishops, Administrative Board

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VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Cardinal Pacelli Writes Appreciation Of Bishops' Work Through the N. C. W. C.

"MOST hearty felicitations for the widespread and successful activities" of the National Catholic Welfare Conference "in so many fields of religious, moral, social and economic action," are extended by His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, in a letter which has been received by the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board of the N. C. W. C.

Cardinal Pacelli expresses to Archbishop Mooney his best wishes "for the continued success of the varied labors to which you and your brother bishops of the N. C. W. C. are devoting yourselves for the honor of God and for the salvation of souls."

The text of Cardinal Pacelli's letter, which is dated February 9, 1936, follows:

"I beg to acknowledge receipt of copies of the 'Minutes of the Seventeenth Annual Meeting of the National Catholic Welfare Conference' and of the 'Annual Reports 1935—Business Management and CATHOLIC ACTION,' both of them transmitted by His Excellency the Apostolic Delegate at Washington.

"It gives me great pleasure to offer to Your Excellency, as chairman of the Administrative Committee of the N. C. W. C., my most hearty felicitations for the widespread and successful activities in so many fields of religious, moral, social and economic action to which these reports so eloquently testify.

"I have been particularly impressed by the success which has attended your endeavors in the fields of Catholic Action, the Motion Picture and the Press. Again and again, the Holy Father has called attention to the importance of concerted efforts by the faithful under the guidance and control of their Pastors in these spheres in order to imprint a more Christian character upon our modern life; it is a great consolation to Him to know with what enthusiasm and with what good results the American Bishops have devoted themselves to these new forms of the unchanging apostolate.

"With the expression of my best wishes for the continued success of the varied labors to which you and your brother bishops of the N. C. W. C. are devoting yourselves for the honor of God and for the salvation of souls, I am, with sentiments of deep esteem and of cordial regard,

"Sincerely yours in Christ,
(Signed) "E. CARD. PACELLI."

Cardinal Rossi Lauds N. C. W. C. Achievements In Letter Acknowledging Annual Reports

"THE far-extended good work carried on by the National Catholic Welfare Conference, in full harmony with the wise direction of the Episcopacy, gives reason for hope of even greater extension and still more fruitful results in the future," His Eminence Raphael Charles Cardinal Rossi, O.C.D., Secretary of the Sacred Consistorial Congregation, declares in a message addressed to the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board of the N. C. W. C.

Cardinal Rossi, acknowledging receipt of the annual reports of the National Catholic Welfare Conference, records the great interest of the Consistorial Congregation in the varied activities of the N. C. W. C. and its pleasure in the Conference's accomplishments of the last year.

The text of Cardinal Rossi's letter, dated February 15, 1936, follows:

"YOUR EXCELLENCY:

"The annual reports of the National Catholic Welfare Conference, sent through His Excellency, the Most Rev. Apostolic Delegate, have been received.

"This Sacred Congregation, which follows with great interest the varied activity of this Conference, productive of so much fruitfulness, has recorded with pleasure how much has been accomplished during the past year, particularly for the free profession of the Catholic religion, for the protection of public morality, for the religious worship of adults, and the Christian training of youth, not only in the schools but also in the Civilian Conservation Camps.

"It has further been noted with satisfaction that special care has been given to religious and moral assistance to immigrants and it is hoped that this field of action, which proves so useful to so many souls who otherwise would be neglected, is to be intensified and made even more fruitful.

"The far-extended good work carried on by the Na-

tional Catholic Welfare Conference, in full harmony with the wise direction of the Episcopacy, gives reason for hope of even greater extension and still more fruitful results in the future.

"This Sacred Congregation, while formulating these wishes, is glad to express its particular good wishes toward Your Most Reverend Excellency, worthy President of the Administrative Board of the National Catholic Welfare Conference, and Their Excellencies, the Prelates who are members of it, and invokes upon all who cooperate in the work the special blessings of Our Lord.

"Meanwhile, Your Most Reverend Excellency, I am, with special homage,

"Fraternally yours,

(Signed) "R. C. CARD. ROSSI, *Secretary.*"

Good Friday Program of Catholic Hour is Announced by N. C. C. M.

THE headquarters of the National Council of Catholic Men, producer of the "Catholic Hour," announce that there will be a special program of the "Catholic Hour" on Good Friday, April 10, when the Rt. Rev. Msgr. Fulton J. Sheen will conclude his discourses on "The Seven Last Words."

The program will be presented on an NBC-WJZ rather than the customary NBC-WEAF network, from 10 to 10.30 p. m., Eastern Standard Time.

The council emphasizes that listeners will therefore not be able to get this program on the station through which they are accustomed to hear the "Catholic Hour," and suggests that they contact their local NBC stations, asking if they will carry the Good Friday program, and if not, what is the next nearest NBC-WJZ station.

On Easter Sunday, Monsignor Sheen will give an address on "The Finding of the Lost," the last in his current general series on "The Prodigal World."

Monsignor Ready Tells Senate Group N. C. W. C. Position on New Immigration Bill

THE National Catholic Welfare Conference endorses the Coolidge Immigration Bill now before Congress because "it is just and humane," the Very Rev. Msgr. Michael J. Ready, assistant general secretary of the N. C. W. C., told the Senate Committee on Immigration at a public hearing held on March 2. The Coolidge Bill, a Senate measure which is identical with the Kerr Bill introduced in the House of Representatives, "will save homes and families by keeping desirable citizens united," and "will protect homes and families by proper action against undesirable aliens," Monsignor Ready declared.

An outstanding feature of the Coolidge-Kerr measure is that, while it provides for the deportation of undesirable aliens who are immune from such action under existing laws, it also vests well-defined discretionary power in particular Federal officials to save from deportation under present statutes persons of good moral character who can now be torn from their relatives and dependents, the great majority of whom are American citizens. Speaking with reference to this discretionary power, Monsignor Ready said "we are members of a group of American citizens, I don't know how large or how small, who still have faith in the ability and integrity of our Federal officials to carry out faithfully and efficiently the mandates of their offices."

Monsignor Ready addressed the committee in part as follows:

"The National Catholic Welfare Conference, the organization of the Catholic bishops of the United States, endorses Bill S. 2969 because it proposes certain needed changes in our immigration laws. A member of our staff appeared at the hearing before the House Immigration Committee last April in favor of the companion bill endorsed by Mr. Kerr (H. R. 8163).

"As a welfare organization we are particularly concerned with Section 3 of the bill. For 17 years the N. C. W. C. has conducted a bureau devoted to the humane care of the immigrant, the alien coming to or departing from America. The bishops of the Church have believed this care to be a duty of American citizenship as well as a mandate of religious fellowship. Immigrants, aliens, foreigners, name them as you will, after all, are people, human beings with a definite dignity, possessing inalienable rights to life, liberty and the pursuit of happiness. Therefore we are particularly concerned with this bill because its object affects the welfare of human families as well as individuals."

Regional Meeting of C. C. I. P. Sponsored by Archbishop Curley

ON MARCH 30–31, 1936, as this issue of CATHOLIC ACTION is being printed, there is being held in Washington, D. C., a regional meeting of the Catholic Conference on Industrial Problems, sponsored by the Most Rev. Michael J. Curley, Archbishop of Baltimore, and by a committee headed by the Rt. Rev. Patrick J. McCormick, acting rector of the Catholic University of America, as general chairman.

The program calls for discussions on outstanding problems of the day presented by leaders of industry, labor, economists and others interested in industrial problems. At each session, the subjects under discussion will also be presented in their relation to the teachings of the encyclicals.

Some of the specific topics listed are: "The Present Economic Structure," "What the Future Holds," "The Encyclical and Organized Social Justice," "Distribution of Wealth and Income," "Taxation," "The Encyclical on Wages, Prices and Distribution of Wealth," "Progress and Economic Security," "The Encyclical and the Return of Prosperity," "Collective Bargaining and the Wagner Labor Disputes Bill," "Cooperation in the Field of Industry," "Economic Organizing and the Encyclical," "The Encyclical and Governmental Relations," "Fundamental Economic Reform" and "Reconstructing the Social Order."

N. C. W. C. Education Department Officials To Take Part in New York Meeting of N. C. E. A.

THE Thirty-third Annual Meeting of The National Catholic Educational Association will be held in New York City on April 14 to 16. The meeting will open with Pontifical Mass on Tuesday, April 14, at 10 a. m., in St. Patrick's Cathedral, celebrated by the Most Reverend Francis W. Howard, Bishop of Covington, president general of the association. The sermon at the Mass will be preached by the Most Reverend John B. Peterson, Bishop of Manchester and episcopal chairman of the N. C. W. C. Department of Education.

The Rev. Dr. George Johnson, secretary general of the association and director of the Department of Education, National Catholic Welfare Conference, together with James E. Cummings, assistant director, are cooperating with the New York convention committee in making arrangements for the meeting.

A Brief History of the Holy Name Society

Contributed by the
Office of the National Director

EVERY member of the Holy Name Society is innately a Catholic Actionist, contributing through his exemplification of the high ideals of this great society to its vast aggregate of spiritual resources and of practical accomplishment for the advance of religion and the welfare of society. The brief account presented herewith, emphasizing as it does the growth of the Holy Name Society in the United States, will we are sure, prove both enlightening and edifying to our readers.

THE HOLY NAME SOCIETY had its origin in times not very dissimilar to our own. The beginning of the thirteenth century forebode hard trials for the Catholic Church. The fundamental truths of Christianity, the divinity of Jesus Christ, were not only insidiously attacked, but openly scorned and denied. The blessed Name of Jesus was no longer pronounced with the reverence which Holy Writ says is due to it and which every Christian heart feels for it. It was misused as an undue emphasis for man's expressions of excitement, anger and passion.

In 1274, Pope Gregory X expressed the sentiments of the Second General Ecumenical Council of Lyons when he wrote to the master general of the Dominican Order, Blessed John Vercelli, "to continue to persuade the faithful to show more reverence for that Name above all names, the only Name in which we can claim salvation."

On the fourth of November, in 1274, John of Vercelli wrote to every superior of his order advising them of Pope Gregory's wishes and directing them to preach devotion to the Holy Name. Thus was born the great Holy Name movement. The devotion spread very rapidly among the people. Encouraged by the clergy, the people of many parishes soon grouped themselves and traveled in procession to some shrine or altar dedicated to the Holy Name. These Holy Name processions were the beginning of what we now call in America Holy Name rallies.

Until the fifteenth century, Holy Name devotions were a matter of private religious enthusiasm. Holy Name activity, as such, had no organization or no objective, other than the general ones of the Church.

In 1432, Bishop Diaz, of Lisbon, Portugal, grouped his people under the banner of the Holy Name and urged them to place their petitions under the power of the Holy Name in seeking relief from a dreadful plague then afflicting the people. The people's prayers were answered and the plague ceased. In gratitude, Bishop Diaz founded the permanent Society of the Holy Name.

DIDACUS OF VICTORIA, a most energetic apostle in the cause of the Holy Name, wrote the rules and constitutions of the Holy Name Society. Pope Pius IV, on the 13th of April, 1564, in solemnly raising the Holy Name Society to the dignity of a confraternity, gave the society its present form, and recommended its establishment in every diocese of the world. Many sovereign pontiffs have since enriched it with many indulgences which the members may gain under certain conditions.

There are five outstanding figures in the history of the birth of the Holy Name movement in the United States—Monsignor Mooney of New York; Msgr. John A. Sheppard, Jersey City; Rev. Stephen Byrne, O.P.; Rev. P. A. Dinahan, O.P., and the Very Rev. Charles H. McKenna, O.P. The last named, by reason of his overwhelmingly large share in the growth of the Holy Name cause, has well merited the title of the "Apostle of the Holy Name."

In 1871, the first diploma or charter was obtained for a Holy Name Society in New York City. This society had been established by the Rev. Stephen Byrne, O.P., at the Dominican Church of St. Vincent Ferrer in New York City as early as 1868, but the diploma giving it its proper canonical standing was not obtained until three years later.

Up to the year 1895, not more than one Holy Name Society was permitted in any locality. By special rescript, the Sacred Congregation of Indulgences dated May 20, 1896, Pope Leo XIII so far dispensed from the previous constitution on this subject with respect to the United States, as to leave the establishment of the society practically in the hands of the Hierarchy of America. Since this date, the privilege of having a Holy Name Society is within the reach of every parish church, mission church, or even within the reach of any public chapel.

AT THE BEGINNING of the present century, i. e., in the year 1900, the number of the Holy Name Societies had increased and the movement had spread over such a wide area in the United States that Father McKenna was appointed by his provincial to devote himself exclusively to the great work of propagating the Holy Name Society throughout the country.

The progress of the Holy Name Society was particularly recognized by Rome on September 18, 1917, when Pope Benedict XV appointed His Eminence, Thomas Pius Cardinal Boggiani, O.P., Cardinal Protector of the Holy Name Society.

In 1882 there were five Holy Name Societies canonically established in the City of New York. The idea was conceived of forming them all into a Diocesan Union. The leading spirits in effecting this union and giving it its essential religious character were Msgr. Mooney and Father Dinahan, O.P. The idea of the Holy Name Society through the popularity of the union spread quickly. Branches in various parts of the city were organized, while at the same time branches were established in Brooklyn and in North Jersey.

At present there are 8,959 parochial branches of the Holy Name Society in the United States. According to the *Official Catholic Directory* of 1935 there are approximately 12,000 parishes with resident pastors. The pastor of the parish or one delegated by him is the parish spiritual director. These parochial units are federated in their own dioceses into what we call "Diocesan Unions." The ordinary appoints a diocesan spiritual director to represent him in matters pertaining to the Holy Name Society.

There are Holy Name Federations in thirteen archdioceses and fifty-five dioceses in the United States.

EVERYWHERE new branches of the society were being established and in 1909 a National Headquarters of the Holy Name Society was opened in a little room in the basement of St. Vincent Ferrer's Parish House in New York City. Its founder and first national director was the Most Reverend John T. McNicholas, O.P., D.D., who is now Archbishop of Cincinnati. In the year 1916, Father McNicholas was elevated to the See of Duluth and the Very Reverend Ignatius Smith, O.P., S.T.Lr., Ph.D., succeeded him as national director of Holy Name Societies.

In October, 1920, the Very Reverend M. J. Ripple, O.P., P.G., succeeded Father Ignatius Smith as national director of Holy Name Societies.

About this time the room in the basement of St. Vincent Ferrer's Priory was found inadequate as the national headquarters became a large and busy missionary center, and headquarters moved from place to place, always near St. Vincent Ferrer's, until it was found necessary to build the present national headquarters at 141 East Sixty-fifth Street, New York City. This Holy Name Building erected in 1930 is known as The Father McKenna Memorial in honor of the great Dominican missionary and Holy Name pioneer who died in 1917 after spending a half century in the priesthood, a glorious apostolate for Christ and His Holy Name.

IN DECEMBER, 1930, the present national director of Holy Name Societies, the Very Reverend Thomas F. Conlon, O.P., was assigned by the provincial, the Very Reverend T. S. McDermott, O.P., S.T.Lr., LL.D., to the work of propagating the Holy Name cause in the United States.

The Very Reverend Provincial, Father McDermott, O.P., has assigned Fathers J. B. Affleck, O.P., W. E. Heary, O.P., and J. F. Routh, O.P., to the work of stimulating interest in the Holy Name Movement and establishing canonical branches in the unorganized parishes of the United States with the result that the Holy Name Movement is progressing rapidly and through its practices attracting men to a more frequent reception of the Holy Sacraments.

Nearly 2,500,000 men in a body receive Communion at least every month with the Holy Name Society. At least once a year each diocese conducts a "Holy Name Rally" or public meeting. At these gatherings a sermon is preached, an act of Faith in the Divinity of Jesus Christ is made, the pledge of the Holy Name Society is taken and Benediction of the Most Blessed Sacrament is given. The attendance at these Holy Name rallies varies with the size of the diocese.

Sectional.—In nearly every diocese, there are sectional rallies wherein the diocese is divided into groups of parishes and the parishes in these sectional groups meet in a designated church with the same order of exercises as at a diocesan rally.

Parochial.—In addition, each parish branch holds its own parish meeting every month (usually on the Monday after the Sunday when the men receive Communion) and at these meetings, presided over by the local spiritual director, the religious features of the Holy Name Society always predominate.

NATIONAL.—In order to co-ordinate the parochial units of the Holy Name Movement into a national organization working under the direction of the Hierarchy in America, and to increase the opportunity (through the Holy Name Society) for giving greater honor to the Holy Name of Jesus and greater glory to the Church of Christ, the National Headquarters of the Holy Name Society sponsors a national convention or rally wherein representatives (both clerical and lay) of the Holy Name Societies in the United States meet in some diocese to which they have been invited by the ordinary. The First National Rally assembled in the City of Baltimore, Archdiocese of Baltimore, in 1911 during the directorate of Father John T. McNicholas, O.P. The Second National Convention met in Washington, District of Columbia, Archdiocese of Baltimore, in 1924, when Father M. J. Ripple, O.P., was national director.

His Eminence, Patrick Cardinal Hayes, Archbishop of New York, has invited the parochial branches of the Holy Name Society in the United States to hold their Third National Convention in New York City September 17, 18, 19, and 20, 1936. The program for the coming convention is sanely intelligent. Its purpose is primarily to honor Almighty God and to demonstrate to the world the important role the Holy Name Society has played in raising the standards of civilization. The success of the convention will mean much for the future of our Catholic religion in America. It is a great undertaking in which every Catholic man throughout the country may share by doing his part.

Catholic Poets in Action—*Continued from page* 11

The meetings of the units are held in a Catholic atmosphere, and usually are attended by the chaplain of the unit. One instance of this aspect of the society, which is never stressed nor brought forward as intrusive proselytizing, may be cited for many: after a city unit meeting, held in a Catholic college, the entire membership, which comprises practically every non-Catholic poet of any prominence in the vicinity, attended Benediction in the chapel. All the non-Catholics were greatly moved and impressed by this, the first Catholic service many of them had ever attended. Again, in many instances, non-Catholics by attendance at society meetings throughout the country are making first contacts with the Catholic clergy and religious.

As time went on and the newly formed society gained in membership and strength, the primary question of establishing a market for poets' wares was again urged. On the one hand it was argued that the publication of "just one more poetry magazine" would be financial suicide for a society which was not subsidized; and yet primary aims could not be forgotten. Besides, this was not going to be "just one more poetry magazine." It was to be a magazine of Catholic poetry and its need seemed obvious, for there is no other. The bulletin had grown to sizable proportions and an experiment in publishing members' poems therein had shown great interest. The publication of a bi-monthly magazine was resolved upon and it was named "Spirit," a name which, besides its dedication to the Holy Ghost, has many happy and fortunate significances. A subscription canvass was conducted among members and the results warranted proceeding with the plan. The first number appeared in March, 1934.

"Spirit" was launched with a definite purpose in mind: since it was made possible through the loyal cooperation of members it was felt that these should share in the temporal fruits for "Spirit" buys all the poetry it publishes. Accordingly, an editorial policy was announced which limited contributors to society members and which committed the editorial board to the publication of only such poems as conformed to Catholic principles, artistic and dogmatic. This did not confine publication to poems exclusively religious in theme but to poems, on any subject, written in the Catholic spirit.

Almost from the first number, "Spirit" won approval and acclamation. Today, with the completion of two full years of publication, the magazine stands singular in its field and can show an enviable success. Public approval was not slow in coming; the subscription list has grown and continues to grow, although to accomplish the end of making the magazine a monthly the financial guarantee of increased subscriptions is necessary. Appreciation of the work contained in "Spirit" has been evident in the many reprints of poems contained therein.

Catholic activity takes many forms and the laborer may share in it with greater success than his brother in more exalted station. The society believes that its contribution is a very real and valid one, touching as it does on the high things of the spirit and influences through art minds that would be closed to reason and example.

So it is that on the occasion of the Fifth Anniversary of the founding of the society, High Mass is being offered in thanksgiving for past favors and in supplication for future blessings on a needful and apostolic work.

SOCIAL ACTION BRIEFLETS: Catholic Social Teaching—Present-Day Practice

Prepared by the N. C. W. C. Social Action Department

No. III. Restoring Social-Economic Order*

WHAT ECONOMIC ORDER DOES CATHOLIC SOCIAL TEACHING WANT REESTABLISHED?

Organized Occupational Groups: (a) *Whole industries and professions*—"The . . . group joining forces to produce goods or give service"; (b) *Organized*—"Associations"; (c) *"Autonomous"*; (d) *Interrelated*—"All groups should unite"; (e) *Form of Organization*—As "they please, provided justice and the common good be taken into account"; (f) *Special associations within them*—"Free to institute unions; the same . . . beyond the limits of a single trade (i. e., industry or profession)"; (g) *Which have a special status*—"Separate deliberations . . . separate vote"; (h) *Collective Bargaining an Approach*—"can and must be an approach."

The Precedent: *Guild System*—"At one period a social order corresponded in a certain measure to right reason."

Importance: "Considered by many if not essential at least natural to society."

Government's Relation: To aid in their "reestablishment." "Directing, watching, stimulating, and restraining."

Thus There Is to Be "a juridical (i. e., governmental) and social (i. e., economic) order."

How Created: "Social justice must build . . . social charity be the soul."

Necessities: "Blessing of God. . . . Cooperation of all of good will. . . .Technical, commercial, and social competence; . . . Catholic principles . . . through Our Sons whom Catholic Action imbues and trains."

WHAT WOULD IT DO?

Establish Social Justice: "Direct the activities of the group to the common good . . . social justice." (Note.) *End Individualism:* "Economic affairs cannot be left to free competition." *End the New Private Dictatorship of Wealth, Control of Invested Funds and Credit:* "still less (to) the economic supremacy."

Cure the Class Struggle: "Bind men together according to diverse functions in society (for) the common good."

Ward Off Excessive Governmentalism: "The State will thus carry out with greater freedom, power, and success the tasks belonging to it."

Establish International Economic Cooperation: "A healthy economic cooperation by pacts and institutions."

Form a Social Life analogous to the Mystical Body of Christ.

NOTE: Thus no phase of economic life is exempt from its control, for the common good, or social justice, means every phase working right.

* All quotations from Pope Pius XI's "Reconstructing the Social Order" (N. C. W. C. Printing), pp. 25-29, 31.

"Organized Social Justice" (Price, 10c) applies this program to the United States.

No. IV. Deadly Parallels (B)

1. The United States ought to keep to itself.
2. The working people ought to steer clear of unions.
3. Unions can't be anything else but fighting organizations.
4. Prices ought to follow the law of supply and demand.
5. A living wage is all labor ought to ask for.
6. Public ownership is nothing but Socialism.
7. Let religion keep hands off business.
8. Labor legislation is Socialism.
9. The Government ought to discourage the unions.
10. Poverty is the only road to Heaven.

1. "It would be well if the various nations . . . strove to promote a healthy economic cooperation by prudent pacts and institutions." (p. 29.)
2. "Those who are engaged in the same trade or profession will form free associations among themselves, for purposes connected with their occupations." (p. 28.)
3. "An honest discussion of differences, based upon the desire of social justice . . . can be and must be an approach towards the mutual cooperation of vocational groups." (p. 35.)
4. "Social justice demands . . . a reasonable relation between prices." (p. 25.)
5. "Social justice demands that . . . a scale of wages be set up, if possible, as to offer to the greatest number opportunities of employment." (p. 25.)
6. "It is rightly contended that certain forms of property must be reserved to the State." (p. 35.)
7. "The Church . . . never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct." (p. 14.)
8. "Not a few recent laws dealing with social questions were originally proposed by ecclesiastics thoroughly imbued with Leo's teaching, who afterwards promoted and fostered their execution." (p. 10.)
9. "With criminal injustice they (governments) denied the innate right of forming associations to those who needed them most for self-protection against oppression by the more powerful." (p. 11.)
10. "Prosperity and culture, provided it be used with prudence, is not only no hindrance but is of singular help to virtue." (p. 25.)

N.B.—Page references are to "Reconstructing the Social Order" (N. C. W. C. Printing).

Read and Distribute the Bishops' Program of Social Reconstruction (Price, 10c). Correspondence Invited.

April Study Topic—"Social Justice: What It Means; How Attain It"

THE N.C.W.C. Study Club Committee presents herewith the seventh in its 1935-36 series of discussions. In anticipation of the observance on May 15th of the joint anniversary of the issuance of the two great documents of the Universal Church upon the origin, nature and cure of the injustices in work and in ownership in our time—that of Pope Pius XI on "Reconstructing the Social Order," issued five years ago, and Pope Leo XIII's encyclical on "The Condition of Labor," issued forty-five years ago—we present this month the accompanying comment, which we believe will aid members of study clubs in understanding more clearly the meaning of these encyclicals and in dedicating themselves to the realization of their Catholic spirit and teaching. In connection with this discussion attention is directed to the following articles: "A Call to Social Justice" by Bishop O'Hara (page 6); "Teaching of the Encyclicals on Interest" by Monsignor Ryan (pages 7-8); Social Action Brieflets: "Catholic Social Teaching—Present Day Trends" (page 16).

The N.C.W.C. Social Action Department especially invites correspondence from all interested in preparing, in one way or other, local observances of the May 15th joint anniversary.

I—The Crisis

MAY 15 is a joint anniversary. On that day were issued the two great documents of the universal Church upon the origin, nature and cure of the injustices in work and in ownership in our time. The period round May 15 is commemorated this year in a special egree. This year is the fifth anniversary of the one, Pope ius XI's Encyclical "Reconstructing the Social Order," nd the forty-fifth anniversary of the other, Pope Leo XIII's ncyclical, "The Condition of Labor."

Catholic social teaching must be quickly learned and applied. There is no time to waste. Usually when peoples uffer long from social injustices that are not cured, one f two things happen. They either slowly decay and die, r there are social revolutions. Action is needed to save he country.

There is still another reason. The situation in which oung people find themselves now as they finish their chooling and try to get work is one of the greatest ragedies today. There is the tragedy of "the old man at orty," thrown on the scrap-heap; and that is a great ragedy multiplied over and over. But for a young man to nish his schooling, to have been trained well, to have ooked forward to working, making something of himself, sing his mind and his energies, and marrying and rearing family, and then to find nothing to do, to find that he is ot wanted in life, that he is wasted and stands a burden n his family and friends, is perhaps a greater tragedy still. t is one that will leave its mark for a longer time to come. r he gets work and loses it again for no apparent reason, r he is paid ridiculous wages with no future increase in ght. There are millions of such tragedies now.

There is another and a more intimate reason for action. t is to save our souls; it is to live Catholic lives. The hurch speaks to us in these encyclicals because in work nd ownership, in income and prices, and in all the relationhips involved, there are always two elements—the moral nd religious and the merely secular and economic. The oral and religious element we must take from the Church, he only divinely commissioned and true teacher of morality. Ve are obliged to receive this teaching and live up to it. Ve may differ in our estimate of facts and detailed ways nd means of applying the moral law in economic life. But hese are secular things. We cannot differ in moral prinples or in allegiance to them. Our living Catholic lives is t stake.

We may differ, for example, on what is the amount of he family living wage or what exact forms and what combinations of organization and legislation will attain it universally. But on the justice of the family living wage or n the moral obligation to organize and to use government attain it, we cannot differ. Nor can we rightly argue ourselves into the belief, for example, that for governmental authority to do anything much on such matters is not good American doctrine and is therefore wrong. To do nothing about injustice is not good American doctrine. It is merely one of two long-conflicting trends in the modern world. But if it be, in fact, good American doctrine to allow injustice, then so much the worse for American doctrine. Our Catholic morality comes first and not what anyone says or what any whole people might conceivably come to accept in contradiction with Catholic morality.

The moral code in economic life extends far. It embraces moral laws on what is to be done. It embraces moral laws on the methods of action. As good Catholics we accept both.

Let us note as a sampling, what Pius XI's "Reconstructing the Social Order" says about the case of employers who cannot without going bankrupt pay fair wages. Let us see where the encyclical leads us. Never were so many employers in that fix as now. Never probably was so large a proportion of wage workers in the United States getting less than the living wage. Indeed, so many employers are unable to pay any wages at all or only a small amount that around 10 million persons are still out of work. The case is at the heart of American conditons in general and at the heart of American obligations.

The encyclical says that an employer who cannot pay fair wages without bankruptcy may be himself responsible through poor management. Or it may be due to his business being "overwhelmed by unjust burdens" or "compelled to sell its products at an unjustly low price." What then? Is the matter to rest there?

No. "If in the present state of society it is not always feasible that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs, social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage." In other words, something must be done.

What should be done to overcome bad management, unjust burdens, or unjustly low prices—or, for that matter, any other obstacles? "Let employers and employed join . . . to overcome all difficulties and . . . be aided . . . by . . . public authority." In other words, action by employers and employes (and the context indicates organization) and governmental action jointly. There is no hint whatsoever that this is easy to do. It is hard. But it has to be done and done, in general, in that way.

This particular text refers to an individual business which is unable to pay a fair wage. But the method is the encyclical's general method to care for the whole range of social justice in all companies and all industries and in the country and world as a whole.

Moral obligations, therefore, in economic life, and the use

of two main methods to enforce them, organization and government, form almost the central message of the encyclical. In so unjust a generation and so dangerous a time, there is the unquestioned duty of Catholics to know this message well and act on it.

II—Social Justice

POPE LEO's "Condition of Labor" and Pope Pius XI's "Reconstructing the Social Order" present jointly a far-reaching code of morals for the economic life of the country. It is a code that embraces common honesty and industry. But it goes beyond that into very uncommon honesty. Its greater emphasis is laid upon making work and ownership serve the common good, the general welfare. Making work and ownership serve the common good, the general welfare. Making work and ownership serve the common good is social justice.

The code of morals goes beyond the universal family living wage. Yet if it went no farther, it would change the face of America. There would be next to no child labor. The crime of mothers, forced to leave their homes and children, to piece out the family expenses by wage labor would be wiped out. Health and housing and family morality, education and the crime record and religious life would all be affected. Had the whole country gotten a decent living from their work before 1929, there would be no great and long depression. Nothing now could do more to get us out of the depression than for everybody now at work to get a good living. For the demand for goods and services would roll up like a snow-ball, one buying from another person, one hiring another person to work for him.

There are other rules of the encyclicals. One is that wage and salary rates should be deliberately set at such levels as will, as far as possible, give this steady work and good livelihood to everyone. The universal living wage would be a long approach to this. But the encyclicals want us to find out the exact amounts and get those paid. Correspondingly, since prices have an effect here, they want us to find out those right proportions among prices which will help get steady work and a good livelihood for all and then establish those prices.

A second is more specifically a rule on the relation of the different forms of income—wages, salaries, interest, profits—to the total production of the country. It is this: "Wealth, therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good of all, of which Leo XIII spoke, be thereby promoted." The point here is to share the country's income every year so that all will share fairly in the increasing wealth of the country and world.

Still another rule is to share the country's income so that the people who own nothing will come to own something, will have enough to meet their reasonable expenses and rise to ownership. The encyclical of Pope Pius says that if this does not happen, revolution probably threatens. It advocates, also, modifications of the wage contract by the partnership contract, involving participation in management, or profits or ownership.

Put in another way, we are to make private ownership serve not only the owners but the non-owners; and when anything is so important to the community that we dare not risk letting individuals own it, then it is to be publicly owned. Put in still another way, we are to make work and ownership reduce goods and services at a high level of human needs and then distribute them.

We would have a different United States if these laws of economic morality were lived up to. The American dream of a universally prosperous people would be realized. For we have the natural wealth here and a vigorous and inventive people. Children would come into life in families that would be able to care for them well. In the vast potential wealth of the United States, the population would grow steadily. Children would have the education they need. When young men are ready to work they could find satisfying work and when they reached the age of marriage they could marry in the knowledge that they could well meet the costs of a family.

Property ownership would be general. All of us would share in the great and increasing facilities of life in our generation. And as Pius XI says "a higher level of prosperity and culture," is, if it is not abused, "of singular help to virtue." When we think of what we are doing and then of what we could do, when we think of what is happening all the time needlessly, the injustice of our times looms up as a gigantic tragedy. The injustice is partly on our own souls.

III—Means to Social Justice

THE tragedy is not America's only. It is a world tragedy. It is due to something which we are told often to think is typically American but is in fact a world thing. It is what is called Individualism. Recently one country has gone Communist. Others have gone Fascist. But the world's and America's tragedy is due to Individualism and its consequences; and Individualism and its heir, a vast concentration of power, held by wealth, investment-control and credit control, have to be fought and changed, without having recourse to either communism or state absolutism.

The reason why Individualism was wrong (another earlier name for it was Liberalism) is because it holds that if everybody tries to do wrong then since nearly everybody is equally clever and strong, nearly everybody will keep everybody else from doing anything wrong to him; and so, through this war of each with all, the right thing will come out in the end. By competition each employe would keep each employer from paying him less than is right, each seller would keep each buyer from getting goods at too little money, and so on. If some fail, that merely weeds out the misfits and the weak, and lets the strong and the knowing win; and that means continual progress through the advances made by the strong. Periods of hard times interrupt when things get far out of balance. But the balance is rectified during the bad times and then everything is better than ever, it is said. Universal education is to train the people to fit this competitive struggle. Those who are too weak to care for themselves should, however, be helped by private charity and a little public relief; and their children educated to fit the struggle.

If for "doing wrong" in the preceding paragraph, you substitute references to the law of supply and demand, the account is an exact description of the theory of Individualism. For Individualism does not speak of right and wrong in economic affairs; it is, as Pius XI in condemning it says, "ignorant or forgetful of the social and moral aspects of economic affairs."

The propaganda for Individualism still continues so as to protect a new thing. For the old Individualism is dead. Competitors killed each other off. Ownership, power over invested funds and control of credit have fallen predominantly into the hands of the very few. Instead of competition, bad as it was, we have had a private economic domination which is worse. It is "hard, cruel and relentless in ghastly measure." It subjects governments. It causes wars. It vetoes justice.

And yet somehow we must establish a just country. Otherwise we and those now ready to enter upon their life's work, those now in school and infants and those yet to be born have only horror to face. It is not only physical horror. For a long time "the uncertainty of economic conditions" has been a continuous temptation to turn away from "the Christian law" and has resulted in the "pitiable ruin of souls." As things get worse, the effects will be worse. Pius XI tells, for example, of certain countries where a large part of the people have mistakenly left the Faith in the struggle for social justice.

The formula that the encyclicals draw up for us to attain social justice is this: First, partial organization; second, legislation; and, third, full organization and legislation, working together. It is the third of these upon which extraordinary emphasis is laid.

1. Partial Organization: Every employe in the union,

very employer and business man in the employers' association, every farmer in the farmers' organization, every professional man in his professional association. Then work out, as far as possible, right wages and salaries and right returns on property through collective bargaining and right prices and the right quantity and quality of output. But the dangers of this method standing alone are these: It leaves to the dictatorship (or to competition) the control of prices and of quantity and quality of output and therefore social justice is not established. As a result, there are continually recurring strikes which tend to get larger and more bitter, which then may result in either a Communist revolution or a suppression of the people by the government, and private wealth. Yet "it can and must be an approach to the third method."

2. Legislation: Protective labor laws, laws enforcing the duties of owners, governmental action to help attain the universal living wage (described in section I), laws seeking to make both competition and the new dictatorship serve the common good, a measure of public ownership, action to help establish that form of private ownership which will best attain the common good.

But the trouble with this method either standing alone or alone with the first method is that it fails to establish full social justice and it swells sooner or later the activities of government far beyond what government can or ought to do. So while these two methods should be used, they should be used as much as possible together so as to grow into the third method.

3. Full Organization and Government Working in Combination: The full organization meant here is the social order of the title of Pius XI's encyclical. It is the organization of every industry, of agriculture and the professions, including every element in them, employer and employe alike. The organizations would each direct their own occupation and join in directing unitedly. This organization would decide and enforce all of the requirements of social justice given in Section II above.

Governmental authority would help establish it. While leaving as much as possible to this organized economic system, government would also "direct, watch, stimulate and restrain" it, as the common good required. In the text of Pius XI's encyclical, this governmental action is called "the juridical order." It says that for social justice to be attained, social justice "must build up a juridical and social order able to pervade all economic activity."

IV—Lay Organization for Social Justice

CATHOLIC lay organizations working with and under the bishops are not themselves to engineer social justice. For they are neither economic organizations nor political parties. But they are to train and inspire their members in the morality of economic relations. Then these members of theirs in the organizations of their class and occupation and in their life as citizens will unite their moral principles with their ability and skill to create a socially just country by means of the full economic organization and the government of the country.

Their place in creating social justice is, therefore, of the greatest importance. They are an arm of the Church in the Church's work of training people in economic morality and of inspiring them to live up to it. Unless the battle for social justice is led by people who know what it means, who know the moral principles of the methods of attaining it and who have the spirit of love of God and love of neighbor in their hearts, then social justice will never come. Organization and legislation are necessary. But right organization and right legislation come and live on only from right human beings who think right and have the will to go through unitedly and patiently to the end.

There are many reasons why Catholic lay organization working with and under the Church is important. Hardly any reason is more important in our time than their work to help to create Catholics who know what social justice is and are on fire to spend their lives for it.

But what, many say, can Catholics do, who are only a minority. We are a large minority. In certain industries we are the majority among employes. We are everywhere. We occupy all kinds of positions. We are employers; we are executives; we are technicians; we are employes; we are business men and bankers. We are lawyers and doctors and teachers and writers; we are officials of nearly all types of economic organization; we hold governmental positions; we are political leaders. Every year a great army of young Catholic men and women are entering life with a better schooling than the generation before them.

And so convincingly true is Catholic social teaching that legions of people are on our side in any effort to put social justice into effect. The moral laws of social justice and the moral laws of organization and government action are the common sense of the natural law. All the varieties of human misunderstanding, of greed and pride are fighting us. But truth and right are on our side.

A generation ago, even five years ago, we did not have the opportunity we now have. A generation ago we still felt ourselves new to the country, and we hesitated to apply our Catholic social teaching to America. We could glory then in the guilds of the Middle Ages and their "fair prices" and democratic ownership and control and then feel the glow of pride ebb when we thought of applying their principles to America.

Our opportunity may not last long. For the American people may come to a decision to try another wrong road, or they may decide to stay on the road to decay and national destruction. We are, literally, living at a turning point of history. We may turn wrong. Or we may quietly rot. In either case the fault will be partly ours as Catholics. Dedicating ourselves to the realization of the principles and spirit of the encyclicals is the perfect way to celebrate their joint anniversary.

The National Council of Catholic Men and the National Council of Catholic Women have sent to their affiliated organizations the suggestions set forth on page 4 of this issue. For high schools, colleges and seminaries besides the regular courses, special student programs are recommended, joined perhaps to addresses by outsiders. What they do and learn in school will have its influence right now on their homes and in the community. At the same time they will be preparing themselves for the struggle to make America right.

Father Burke, General Secretary, N. C. W. C., Author of New Volume of Prayers

A COLLECTION of prayers for various occasions arranged by the Very Rev. Dr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference under the title "Pray for Us" has just been published in book form by P. J. Kenedy & Sons, New York City.

The book of handy size, which is really a compilation of "prayers for others," recalls to mind the Catholic doctrine that at the same time we pray for others we pray for ourselves. There are in the small book nearly 150 different prayers, including some for parents, for children, for the sick, for the aged, for the newly ordained, for the newly confirmed, for the distressed, for those indifferent to their religious duties, and for those in doubt. Many of the prayers have been composed by Father Burke, while the others are from the liturgy, from the saints and from other sources. A clear explanation of indulgences, their meaning and the conditions under which they may be gained, is an outstanding feature of the book.

Eleven *Encyclicals of Pope Pius XI* are available at N. C. W. C. headquarters as follows: "Catholic Action," "Christian Education of Youth," "Christian Marriage," "Reconstructing the Social Order," "Saint Francis of Assisi," "St. Augustine," "The Church and Mexico," "The Light of Truth," "The Sacred Heart and World Distress," "True Religious Unity," and "The Catholic Priesthood." Price: 10 cents each:

National President, N.C.C.W., To Attend San Jacinto Centennial Observance

ONE of the most interesting features of the celebration of the Centennial of Texas Independence will be the Field Mass on April 21. It is listed in the program as "San Jacinto Day Celebration to be held at the San Jacinto Battleground, with Solemn Military Field Mass, in thanksgiving for a century of civil and religious freedom."

In observance of this event, the State of Texas joins Most Rev. Christopher E. Byrne, Bishop of Galveston, in the invitation that has been widely extended for attendance at this notable ceremony.

The Mass will be celebrated by Most Rev. Joseph F. Rummel, Archbishop of New Orleans, with sermon by Most Rev. John J. Cantwell, Bishop of Los Angeles.

The national president of the National Council of Catholic Women, Miss Katherine R. Williams, has accepted an invitation to be present on that day.

On her way to Texas, Miss Williams will come to Washington for the meeting of the Board of Trustees of the National Catholic School of Social Service, April 15, following which she will have a conference with the N. C. C. W. headquarters staff, Miss Hooley, national chairman of the N. C. C. W. Committee on Youth, and Miss Anna Rose Kimpel, field representative of the N. C. C. W. Youth Program, on the proposed Youth Institute to be held in Washington in June. Miss Williams will then go on to Anderson, S. C., to attend the meeting of the Charleston Diocesan Council of Catholic Women, April 18-20.

From Houston, Miss Williams will go on to Galveston to confer with Bishop Byrne and the representatives of the diocesan council with regard to plans for the national convention to be held in Galveston, October 18-21. She plans also to visit a number of the dioceses in the South before her return.

Meetings, Activities *and* Interests *of* N.C.C.W. Groups

DIOCESE OF SPRINGFIELD IN ILLINOIS

APPROXIMATELY three hundred ladies and numerous clergy attended the quarterly meeting of the Springfield Diocesan Council of Catholic Women. Diocesan problems were discussed at the meeting of the board of directors which was held immediately preceding the open session.

The open meeting was characterized by two outstanding addresses: Father Francis Lawler spoke on "Capitalism, Communism, and Catholicism." He urged the Catholic laity to be vigilant concerning the spread of Communism in this country. Mrs. J. J. McShane, diocesan president, explained the structure of the organization.

It is always heartening to note the support given to the work of the Council by the members of the hierarchy and the clergy. A recent message from the Most Rev. James A. Griffin, Bishop of Springfield, is encouraging not only to the Springfield Diocesan Council but to the members of the National Council of Catholic Women as well. Addressing his clergy, Bishop Griffin said:

"The quarterly meeting of the Diocesan Council of Catholic Women will be held in Jacksonville on February 23.

"The women of the diocese carrying on the work of the Diocesan Council of Catholic Women are making an earnest effort to bring to the women of our diocese a knowledge of the program of the National Council of Catholic Women through study clubs and meetings in the different deaneries.

"The council being a part of the National Catholic Welfare Conference necessarily meets with our approval and sanction.

"We are most desirous of your cooperation and support in every possible way in stimulating interest in this program of Catholic Action.

"Please urge the good women of your parish to organize and affiliate with the council and assist them when necessary in forming study clubs. Urge them to attend the meetings. Do whatever you can to give impetus and inspiration to the movement.

"You may call on the office of the council for literature and for help in organizing. Mrs. John J. McShane is president and the diocesan headquarters are at 524 E. Lawrence Avenue, Springfield, Ill.

"If we are to influence the mentality of the United States with Catholic ideals, we must organize the various elements in our diocese and cooperate with the national program.

"With so much confusion and uncertainty, we in the Catholic Church should furnish leadership and action. Please give to this organization your wholehearted support and endorsement. Information on the details can be secured by contacting the headquarters here in Springfield."

DIOCESE OF PORTLAND, MAINE

MRS. JAMES SCANLAN, study club chairman, wrote an interesting and suggestive article on "The Study Club Field in Maine" for *The Church World*, Portland, Me., February 28, 1936, in which she stated:

"Group study is necessary. Thus only is discussion possible, and discussion teaches the facts. The person, interested enough to study these subjects alone, will bring much strength to a class and he will gain much from class discussion to strengthen his knowledge. So let us each join a club now existing or help form one.

"Finally, ask your club to combine with others once or twice a year to bring an authoritative speaker to you upon one of the subjects being studied."

At a recent meeting of the Lewiston District Council, the Rev. John J. Barrett, superintendent of schools of the Portland Diocese, told of the importance of the Catholic press to the Catholic Church, to Catholic Action, and to the public as an influence for good. Its mission is to make known the social message of the Church.

At another meeting, the Rev. James A. Daly stressed the necessity of making the family the unit in present day civilization. The country was built around family life; it is maintained for the family, and the head of the family should so build up the morale of his own household that it will be a bulwark against the disintegrating forces that are undermining national life.

Father Daly would have the family a unit particularly in its religious life. Parents and children should attend

urch together. Especially aluable in the training of outh would be the return the custom of family rayer, led by the head of ie family. In this way the ildren of the household ould acquire a spirit of everence, love of home, and espect for law and order iat they gain in no other ay.

Miss Mildred McCarthy, a student of the National Catholic School of Social Service, outlined the work of the school, howing how the curriculum includes the latest developents in the technique of social work but that its dominating spirit is to inculcate in the students the spirit of Christ.

She described case work in the psychiatric field in which he is training at the present time, declaring that she finds er work with the colored people of especial interest.

The Portland District Council is sponsoring a Day of ecollection.

Many other interesting projects are reported. The chairan of the Committee on Religious Extension, a resident f Bangor, is holding a class in her own home for the chilren living at a distance which prohibits their attendance t regular Sunday School. Forty children from pre-school ge to 14 years attend regularly together with a group prearing for First Communion and another for Confirmaon.

Another project is the Young Mothers Club. This has a embership of 19 mothers of children of pre-school age; ie meetings are in the nature of round table discussions n character building and religious education of children.

Under the advice of Justice Beliveau, the Bangor District ouncil formed a committee to act as mediator and counci r for girls and boys on probation. The members of the mmittee work in conjunction with the probation officer.

An interesting project of the Waterville District Coun l is that of enforcing the curfew law, long ignored by lice authorities. Enlisting the support of local church id school authorities, the committee of four women repreenting the various parish councils delegated to the task, s succeeded in obtaining the enforcement of the law for e first time in years.

IOCESE OF ROCHESTER, NEW YORK

ROM a report on the quarterly meeting of the Board of Directors of the Rochester Diocesan Council of Catholic omen the following items are of interest.

The Elmira and Auburn deaneries have been responsible r having the *Medal Stories* book placed on sale in the 5 d 10 cent stores. Corning deanery has sent Catholic pers, magazines, games, card tables, etc., to the CCC eslishment near Beaver Dam. Elmira, Ithaca, and Roches deaneries have collected magazines to send to camps.

The deanery presidents are actively supporting the Conaternity of Christian Doctrine and Miss Miriam Marks, representative, in establishing study clubs throughout e diocese. Study clubs for elementary, high school and ult groups have been organized. Weekly instruction for tholic children attending public elementary schools is neral. Weekly evening study sessions are being conted for pupils attending public high schools in practily every parish. A tentative course of study on the ostles Creed has just been issued for teachers of these rses. The group also recognizes the need for the disbution of religious literature in institutions and public raries and of leaving on buses, trains or street cars rticularly striking articles which are marked.

OCESE OF ST. AUGUSTINE, FLORIDA

HE Diocesan Council of St. Augustine will hold its annual convention on April 19, 20, and 21, at Tampa. e council is happy in that Miss Anne Sarachon Hooley will be in attendance, representing the national council.

The council is undertaking a very important work in the establishment of a vacation camp in order to supply the religious vacation school for children who do not enjoy the advantage of regular religious instruction.

Any boy or girl in the diocese is eligible for attendance free, without regard to age or state of family finances, at the recommendation of his pastor, and from isolated places where there is no pastor, at the recommendation of any responsible person.

Already there is the promise of a sufficient number of sisters for teaching, a priest for religious services and physical directors for recreational projects—all volunteers. There is even a volunteer to supervise and plan all meals.

FEAST OF OUR LADY OF GOOD COUNSEL

ON Monday, April 26, we shall celebrate the Feast of Our Lady of Good Counsel. It is under that title that the Blessed Virgin was chosen to be the patroness of the National Council of Catholic Women. As individuals and as groups let us pay homage to Our Lady on this, her feast—attending Mass and receiving Holy Communion if possible—asking that she guide our work during the coming year to the greater honor and glory of her Divine Son.

DIOCESE OF BELLEVILLE, ILLINOIS

THE board of directors of the Belleville Diocesan Council of Catholic Women met in East St. Louis recently to make final plans for the spring convention to be held in that city early in May. The most Rev. Henry Althoff, Bishop of Belleville, has promised to attend.

In the work of the diocesan council, emphasis has been placed on study clubs. At the present time most of the parishes in the City of Bellevelle have study clubs.

DIOCESE OF CLEVELAND, OHIO

"TRAVELERS' Tales Along the Road to Rome," a series of Lenten lectures is sponsored by the Cleveland Diocesan Council. The speaker, Miss Theodora Blake, is a convert to the Catholic faith, and her lectures are based upon reviews of books by outstanding men and women writers of America and Europe, who are likewise Catholic converts.

The subjects of the lectures, given weekly on Wednesday afternoons are as follows: "Oxford Sowings and Westminister Harvests"; "Straight Out of the Wilderness"; "The Past Speaks to America"; "In Thanksgiving."

In speaking of the lecture course being given, the Most Rev. Joseph Schrembs, Bishop of Cleveland, stated:

"I am delighted to learn that the National Council of Catholic Women is sponsoring a series of Lenten lectures, to be given by Miss Theodora Blake, a convert to our holy Faith, and a most pleasing speaker.

"This series of lectures ought to bring home to our Catholics, to the manner born, the beauty and the power of the gift of Faith, which we so often take as a matter of course; but it ought in a very especial manner appeal to those who are now under instructions to enter the Church, or who, like the lecturer, are converts to our holy Faith. Many non-Catholics too, who are searching for religious truth and guidance, undoubtedly will be interested."

DIOCESE OF EL PASO, TEXAS

THE El Paso Diocesan Council of Catholic Women is conducting an essay contest, the subject matter being "Catholic Pioneers in the El Paso Diocese, 1836-1936." The council hopes to uncover and collect matters of historical intest regarding Catholic pioneers throughout the diocese, whose lives, however obscure, have contributed to Catholic thought, accomplishment and advancement.

DIOCESE OF HARRISBURG, PENNSYLVANIA

MRS. ROBERT ANGELO, president of the Harrisburg Diocesan Council of Catholic Women, reported at a recent meeting of the Pennsylvania Catholic Beneficial League on the national convention. She stressed the importance of Catholic Action and the banding of youth, the need of instructive entertainment and the desire on the part of the national council to form youth groups under trained supervision.

The Rev. Joseph R. Murphy also addressed the gathering

and Mrs. Charles Maguire, vice president of the Catholic Women's Club of York, gave an interesting account of the diocesan meeting of the council in January.

DIOCESE OF OMAHA, NEBRASKA

THE Rev. Leon A. McNeill, of Wichita, Kans., diocesan superintendent of schools and co-author of "The Means of Grace," will speak at the annual meeting of the Omaha Diocesan Council of Catholic Women to be held at West Point, Nebr.

Study clubs and parent-teacher associations are discussing "The Means of Grace," and "Communism."

DIOCESE OF PROVIDENCE, RHODE ISLAND

AT THE invitation of Miss Mary E. Beirne, president of Providence Diocesan Council of Catholic Women, Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, addressed a largely attended quarterly meeting of the Providence Diocesan Council. The Rev. Charles C. Curran, director of diocesan charities, introduced Miss Regan.

Miss Regan explained the origin and the development of the National Council of Catholic Women and the opportunities that come to every individual connected with any affiliated organization to become a part of the Catholic Action program which is set forth by the bishops of the United States in the National Catholic Welfare Conference.

Following the meeting the guests were entertained at tea by the ladies of the council.

Miss Beirne is looking forward to an intensive campaign for increasing the membership in the national council.

DIOCESE OF SCRANTON, PENNSYLVANIA

WE wish it were possible to report in detail the program of organization and the resultant activities in each of the nine deaneries in the Scranton Diocese. On February first, the diocesan president wrote to each of the deanery presidents asking definite and detailed information concerning organizations within the boundaries of the deanery. "We are moving slowly but surely," she wrote, "toward the campaign for good organization which will be put into effect in the very near future. Three hundred packets each containing five pieces of literature on our diocesan council will be sent out from headquarters. Every priest in the diocese will receive one of these packets." Following the distribution of informative literature, letters were sent to deans, pastors and priests of the diocese containing a personal appeal for prayers and asking for cooperation and assistance in promoting the work of the lay apostolate.

Each deanery president was instructed to call a meeting of her deanery chairmen—dates were assigned and notice given that the diocesan chairman on organization would attend and discuss plans at each of the nine meetings.

Various phases of the council program were discussed at the quarterly meeting of the diocesan council which followed on March 8.

The month of May was designated as "Catholic Action Month." A special effort will be made to have every Catholic woman receive Holy Communion on the first day of May.

The month of May was also chosen as the best time for the first large social affair to be sponsored by the diocese. Mrs. Thomas F. Quinn, of Scranton, was appointed chairman of the nine large card parties to be sponsored by each of the nine deaneries in the diocese.

Plans for a social service institute were announced. Mrs. Hugh Jennings was named chairman to arrange the institute.

The council decided to cooperate in the federal emergency educational project now being conducted in Wyoming Valley and the Misses Anna Butler and Joe Foley were named to meet with the county and city supervisors to arrange for teachers and classes to be sponsored by the council.

Miss Mary Finnan, of Pittston, was appointed chairman of the committee to meet with the national youth administrator in that section to arrange for the placement of youths. Dr. Nellie Brown, chairman of child welfare and parent education, was appointed to make a survey of parochial schools for the purpose of providing free necessary medical attention.

An unusual report was that of the chairman of study clubs, Miss Dolores Gillespie, of Wilkesbarre, who reported 110 study clubs in the diocese. Miss Gillespie has made an unusual contribution to the study club program in that she has had the study club material translated into the Slovak and Lithuanian languages for the use of foreign groups.

Miss Casey announced that the council will sponsor retreats through the spring, that the council board members will make their second annual retreat at St. Gabriel's Convent, Dunmore, in June and that she will make her annual visit to all deanery councils in May.

ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA

THREE HUNDRED women gathered in San Jose, California, to attend the first quarterly meeting for 1936. Mrs. J. J. O'Toole, president of the archdiocesan council presided. San Jose has a fine background for such a meeting in beautiful Newman Hall, erected many years ago by Archbishop Reardon, then Archbishop of San Francisco.

The meeting opened with High Mass at St. Patrick's Church, the music being rendered by the students of Notre Dame Convent.

The Rev. L. J. Krause spoke on "Catholic Standards in Civic Duty." Firm in his belief that this country, despite the economic stringency through which it has passed, has a bright future, Father Krause urged the necessity of everyone exercising the right of franchise. Dr. Eugenie A. Leonard, vice president and dean of women at the San Francisco Junior College, spoke on "The Contribution of Education to Civic Duties," tracing it down from the first schools formed in the 13 colonies. Dr. Leonard is a recent convert to Catholicism. The Rev. William P. Sullivan, moderator of the archdiocesan council and the personal representative for the occasion of the Most Reverend John J. Mitty, Archbishop of San Francisco, congratulated the members on the work already done and bade them God-speed on the program of Catholic Action which lies ahead.

Definite plans for the national card party to be held in May for the benefit of the maintenance fund of the National Catholic School of Social Service were presented, discussed, and approved. Plans were made by which all of the county councils will participate, they retaining 10 per cent of the proceeds as a nucleus for their own funds. In San Francisco where a large affair is expected, this 10 per cent will go to a fund which is to be used for establishing headquarters.

Pan American Day—April 14

Pan American Day, observed each year on April 14, is again brought to the attention of organizations of Catholic women throughout the country with the suggestion that they mark the day through some special program calling to mind the purposes for which it was established.

The Presidential Proclamation fixing April 14 as Pan American Day calls upon the people of the United States "to observe the day with appropriate ceremonies, thereby giving expression to the spirit of continental solidarity and to the sentiments of cordiality and friendly feeling which the Government and people of the United States entertain toward the peoples and governments of the other Republics of the American Continent."

Material containing suggestions for such programs may be secured without cost by addressing the Pan American Union, Washington, D. C.

N.C.S.S.S. MAY PARTY

NCOURAGING reports come from many dioceses of plans for the "May Party" for the benefit of the Naal Catholic School of Social Service. The school is a ft of the Catholic women of the nation to the resources our national life.

The need for the training which this school provides has own a hundredfold. Developments in the field of social rvice demand thousands of additional workers. How d where shall our Catholic girls get that training?

A meeting of representatives of the member schools in e American Association of Schools of Social Service was ld recently with members of the Social Security Board discuss the need of cooperation in providing emergency aining.

The appointment of a director of Community Organizaon for Leisure under the Works Progress Administration ens up a great new field which will draw in thousands workers. The youth movement, adult education, social construction—all challenge Catholic thought and Catholic tion.

"Our School" must not only maintain its present status—must be developed further—it must grow.

To this end our special committee for the National Cathc School of Social Service appeals to every diocesan coun, to every affiliated organization, to lend its aid by paripation in our "May Party." We know the urgency of al needs in many cases, but if it is understood that the allest contribution will be most welcome because it gives idence of faith in our great national project, no organiion need hesitate to participate. But if any material ntribution be out of the question now, we count on a union prayers for the success of our first national "May Party."

The committee wishes to acknowledge in a special way e receipt of an unexpected gift of $1,000 through Rev. Dr. ancis J. Haas which he presented as a contribution from e Rev. William F. McCarthy, deceased, former pastor of Patrick's Church, Racine, Wis. We ask all of our mems to offer prayers for the repose of the soul of Father cCarthy and to pray also for the success of the great rk in which Dr. Haas is now engaged as Rector of St. ancis Seminary, Milwaukee.

Report was made in the March issue of CATHOLIC ACTION the diocesan plan in Toledo for the payment of the dge of $1,000 made at the convention. The diocesan rty was held in February rather than in May. Already 00 has been forwarded—the full amount of $1,000 to be mpleted by Easter.

The following contributions to the maintenance fund ve been received during the current month:

In payment of pledges made at convention: Miss Mary lsh, Cincinnati, Ohio, $100; Mrs. Glenn Plumb, Chicago, , $75; Mrs. John MacMahon, Chicago, Ill., $25; anonyus, $25.

In response to the appeal sent out by Mrs. Arthur F. llen, chairman of the Ways and Means Committee, the lowing contributions have been received since the 1935 vention: Ashfield Memorial Circle, Memphis, Tenn., ; St. Thomas Aquinas Altar Society, Cleveland, Ohio, Ladies of Charity, Roselia Foundling Asylum and Manity Hospital, Pittsburgh, Pa., $5; John Ireland Club, H Wing, Minn., $5; Winthrop Catholic Woman's Club, nthrop, Me., $5.

YOUTH INSTITUTE TO BE HELD JUNE 22-27, 1936

T THE invitation of and under the auspices of the National Council of Catholic Women, the leaders of tholic youth movements and organizations of youth oung women and girls) met in conference in 1931, and ually thereafter. Classification into age groups, unifiion of program, and problems confronting organizations l agencies, made these conferences valuable.

For a further clearance on programs, and in order that h organization be informed of the aims and ideals of the others, a youth directory was planned, published, and financed by the various leaders who attended.

In 1935, the conference enlarged its scope, including in its attendance youth itself; deans of Catholic colleges for young women; youth chairmen of diocesan and deanery councils of Catholic women; leaders of the national organizations; and leaders in the National Youth Administration.

So successful was this meeting that the proceedings have been preserved under the title "Youth—Today and Tomorrow," copies of which are available at N. C. C. W. national headquarters.

The 1936 Youth Institute is now being planned. Since last year, a national chairman, Miss Anne Sarachon Hooley, has been appointed, and a youth secretary of wide experience in the field, Miss Anna Rose Kimpel, has been added to the regular staff of the N. C. C. W.

The outstanding session of the 1935 national convention in Fort Wayne, was the session given over to young women, under the title "Youth Speaks for Itself."

With this in mind it is urged that this year the institute include representatives of college alumnae and of student bodies; members of the faculties; and leaders of all Catholic youth movements for girls, in order that their experiences may be pooled and their difficulties solved or simplified, and plans for further growth be presented.

This 1936 youth institute will be held at National Catholic School of Social Service, 2400 Nineteenth Street northwest, Washington, D. C., June 22-27 inclusive, 1936. Correspondence with regard to the institute is respectfully invited.

EIGHTY YEARS YOUNG

The San Francisco Council of Catholic Women celebrated recently the eightieth birthday of Miss May Duraind, one of its most active members and chairman of the diocesan committee on religious education. For many years Miss Duraind was connected with the public school system of San Francisco as principal of one of its large elementary schools. From her earliest youth she was deeply interested in the religious instruction of children. With the organization of the Archdiocesan Council she helped to initiate the program for the extension of religious education and was specially active in the promotion of the religious vacation school. So it is not surprising that since her retirement as principal she has devoted all of her time and energy to this great work.

The celebration was eminently fitting. The Rev. Wm. F. Sullivan, moderator of the council, celebrated Mass in St. Dominic's Church, and the council members attended and received Holy Communion.

Congratulations, Miss Duraind! May there be many more such celebrations.

TEACHING OF ENCYCLICALS ON INTEREST

(*Continued from page* 8)

interest are probably anything more than two per cent. If interest on loans (including bonds and mortgages) did not exceed this rate, all profits on active capital would necessarily be reduced correspondingly.

The latter phase of the subject is the one discussed by *Quadragesimo Anno.* Pope Pius demands a better distribution of the product through a smaller return to capital and a larger return to labor. Lower interest or profits and higher wages would not only bring about a more equitable distribution, as between the two great classes in industry, but would increase purchasing power where it needs to be increased, to promote the ongoing of industry.

The sum of the matter is that the teaching of these two great encyclicals on interest reflects the same principles and breathes the same spirit which animated the medieval doctrine of the Church on usury and just price, that it meets the genuine needs of our industrial system today, and that it is in conformity with the highest ideals of social justice.

READ! STUDY!! APPLY!!!

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The Press of Ransdell Incorporated, Washington, D. C. 17